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THE
RELATION OF THE SACRAMENTS

TO THE

Doctrine of the Divine Immanence

BY

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PRESS OF
ALDINE PRINTING HOUSE,
FT. WAYNE, IND.

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34510
In Memoriam

In
Humility, Gratitude and Love

This Little Volume is Dedicated

to the

Sacred Memory

of

Phillips Brooks,

Late Bishop of Massachusetts.

by

The Author.

HERE in this Holy Sacrament Thou art wholly present, my God, the Man, Christ Jesus; here to all worthy and devout receivers is granted an abundant fruit of salvation. O, the admirable and hidden grace of this Sacrament which only the faithful ones of Christ do know! In this Sacrament spiritual grace is conferred and the strength which was lost is restored in the soul and the beauty, which by sin had been disfigured, again returneth.

Thanks be to Thee, O, Merciful Jesus, Thou Eternal Shepherd, that Thou hast vouchsafed to refresh us, who are poor and in a state of banishment with Thy precious Body and Blood and to invite us to the receiving of these mysteries with the words even of Thine own mouth saying, "Come unto Me all ye that labor and are heavy laden and I will refresh you."

I ought to be content with the light of true faith and to walk therein until the day of everlasting brightness dawns and the shadows of figures pass away. But when that which is perfect is come the use of Sacraments shall cease, because the blessed, in their heavenly glory, need not any sacramental remedy. For they rejoice without end in the presence of God beholding His glory face to face, and being transformed from glory to glory into His image, they taste the Word of God-made flesh, as He was from the beginning and as He abideth forever. Unto me then thus weak and

helpless Thou hast given Thy Sacred Body for the refreshment both of my soul and body, and Thy Word Thou hast set as a light unto my feet.

He that is a searcher of my Majesty shall be overpowered by its glory. God is able to work more than man can understand. God walketh with the simple, revealeth Himself to the humble, giveth sense to pure minds and hideth grace from the curious and proud. Human reason is feeble and can be deceived but true faith can not be deceived. All reason and natural search ought to follow faith, not to go before it nor to break in upon it. For faith and love do then specially take the lead and work in hidden ways, in this most holy, most supremely excellent Sacrament.—*The Imitation of Christ.*

NOTE.

This paper was read before the Episcopal Ministerial Association, at the Church rooms, in the City of Boston, February 12th, 1894.

It was kindly received then and it was thought best to publish it.

It is only a little monograph on the theology of the Sacraments and is, therefore, but partial and incomplete. It is the merest sketch and does not aim at an exhaustive analysis of the subject.

There is a distinct tendency in modern thought which is expressed in the Doctrine of the Divine Immanence, a tendency, however, which is not new, but old, as old as the Christian Church itself, as old as theology, as old as human thought. In the light of that truth the true meaning of the Sacraments can be considered and thus their per-

manent worth and practical value in the Christian life and the cultivation and development of Christian character are secured.

I am especially indebted to my very dear friend, Rev. Dr. A. V. G. Allen, of the Episcopal Theological School, Cambridge, Mass., for many valuable suggestions and corrections before the work was put in print. I owe to Dr. Allen and also to the late Phillip Brooks more than can ever be expressed, but I am glad to acknowledge that debt in some slight way. The noble spirit of modern thought is beautifully illustrated in the work of both of these leaders.

WILLIAM MITCHELL.

Easter Eve, 1895,
Kendallville, Ind.

The Doctrine of the Divine Immanence,

CHAPTER I.

It might be well, by way of preface to this paper, to point out the line of thought which first suggested the above topic.

Macaulay has said, somewhere, that there are two and only two possible views or theories of the sacrament of the Lord's Supper — Transubstantiation and Zwinglianism.

It would almost seem, at times, as if his dictum were true, as if one must necessarily make a choice and hold either to the view of the Council of Trent or else go to the other extreme and adopt the memorial view of the great Swiss reformer. It might even seem that there is a certain instinct, a constitutional temperment or bias which impels one to accept either the Latin or the extreme Protestant theory of the Sacrament. And yet there is, there must be a middle ground, a different attitude which may be held and held rationally. The position of our own

Church and that of the Church of England is evidence of the fact. The liturgies of the Ancient Church, the history of institutional Christianity for at least a thousand years are indications which point at once to the possibility, the reality, and even the necessity of a third conception of the sacrament, a conception which includes the positive truth of Latin Christianity and the equally positive truth of Zwinglianism.

I say "the truth" of both of these extremes for surely there must be some truth, however fragmentary, some partial truth underlying these sacramental theories. Surely Frederick William Robertson, of the Church of England, was right when he said that "underneath every error there lies some positive truth and the first step in the dislodgment of error must always be the right understanding of the truth at which it aims." "Only in the full liberation of the truth which lies at the root of error can error itself be eradicated."

Bearing this principle in mind, then, we may ask What is the positive element in the doctrine of Transubstantiation? The miracle of the altar, the stupendous mystery of

the Mass, however confused and distorted it may appear to the Protestant mind, does, nevertheless, bear witness to these great truths; first, man's need of God, man's craving and hunger for the living God, the living Christ, and secondly, God's presence with man, the actual supply by God of man's need. Or, to state it somewhat differently, the devout Romanist finds at the altar the meeting-point of heaven and earth. The sacrifice of the Mass is the actual repetition of Christ's death on Calvary. The Real Presence becomes an outward and objective fact. The splendor and magnificence of the ritual, the beauty and grandeur of the service are but the accidents, the proper and fitting accompaniments of so stupendous a mystery. The very intensity with which the Latin Church has clung to this sacrament, the very manner in which she has done all within her power to enhance its value, these things are evidence of the tenacity and depth of conviction with which the human heart has always held to the belief that God is really present in the world, that Christ indwells in His Church.

The danger in the Roman view of Tran-

substantiation apart from the fact that it destroys the very idea of the sacrament by obliterating altogether the bread and wine, the danger is that it degrades Deity by making God physical and material.

This working theory, the fundamental concept of its theology is that of the Divine Transcendence, a God infinitely removed from the world, living at a distance from the world and only coming to the world at the bidding of the priest.

On the other hand, the Zwinglian theory, too, is valuable—it possesses a truth, in that it affirms the sacrament of the Lord's Supper to be a Memorial of Christ's death. "Do this in remembrance of Me," were the words of our Lord Himself. Whatever else that sacrament may mean, whatever deeper significance it may contain (and certainly it does contain much more than this) still the fact that it is a most solemn memorial and witness of the Death of our dear Lord and Savior must never be overlooked.

The very emphasis with which Zwingli asserted that truth has told for good upon the life of the Church. If he went too far in his protest against the mechanical view of the sacrament, if he spoke hastily and

disparagingly of another aspect of that feast, it was that he might bring out more clearly that great principle of Protestant Christianity, that the Lord's Supper is a sacred memorial of Christ's Passion and Death.

The weakness of the Zwinglian conception, the criticism which I have to make upon it is just this, its barrenness and meagreness. It is good as far as it goes, but it does not go far enough. It does not explain the fundamental nature of the sacrament. It brings into clear light but one thought, but one truth. Its working theory, its ultimate theological concept is that of a past Christ, a Christ who lived and died eighteen hundred years ago and not that of a living Christ who is lovingly present in His Church, in humanity, in the world here and now.

The Lord's Supper is often called in Protestant Churches which adopt the Zwinglian view, "a solemn rite and ordinance." The Prayer Book always speaks of it as a sacrament. Zwinglian theology would almost seem to stop with the Death and Burial of Jesus. It overlooks, appar-

ently, the Resurrection and Ascension of Christ.

Between Transubstantiation on the one hand then and Zwinglianism on the other, there is, there must be a middle ground and the effort of this paper will be to discover some truth large enough to include both of these partial truths, to reach, if possible, a fundamental principle which will give an adequate explanation of the true nature of the sacraments.

I shall consider in this essay the Doctrine of the Divine Immanence, its authority in Holy Scripture, its history, its value and importance in modern thought. I will try to show that this truth creates a point-of-view from which we may understand anew the meaning of the Incarnation, the meaning of the Church, and the meaning of the Sacraments. The Doctrine of the Divine Immanence will be found ultimately, it is hoped, to be an illuminative truth, possessing in itself interpretive power.

History of the Doctrine. Its Place in Modern Thought.

CHAPTER II.

It is a fundamental postulate in philosophy and metaphysics that our thought of God governs and controls all of our best and deepest thinking. For that reason, no doubt, the late Cardinal Newman spoke of theology, or the science of God as "the very highest of all the sciences."

If God be the Ultimate Reality of all being, the One Eternal Truth underneath and back of all minor truths, the Origin and Source of all light then it follows naturally enough that our thought of God will color all the rest of our thinking. It will influence our thought of nature, it will mold and shape our thought of man, it will leave its impress on our conception of religion, revelation and redemption, it will influence our idea of the Church and the Ministry, the Sacraments and the Bible.

There are two great ways in which we

may think of Deity. We may conceive of God as a Being infinitely removed from the world, living outside of His universe, apart from His creation, external to nature and humanity, or we may think of Him as an in-dwelling God, One who is eternally present in the world, intimately associated with the whole of creation, a God Who is near to nature, near, yes, very near to man, and to the Church. God may be conceived as a far-away God, an absentee Architect of the Universe, coming into the world at the time of the Incarnation and then withdrawing from the world or we may think of Him as a Universal Presence, in-dwelling in Creation, in Humanity and in the Church.

If it be objected that this is pantheism the reply is it is the pantheism of St. John and St. Paul, the pantheism of Coleridge, Wordsworth and Tennyson. There is a lower and a higher pantheism.

The Doctrine of the Divine Transcendence has its legitimate place in theology, no doubt, in preserving the integrity of the God-idea, in securing the truth of the personality of Deity. It prevents man from merging God into nature; it guards against a crude pantheism by insisting on the fact

that God is above nature, something more than nature.

The Doctrine of the Divine Immanence, therefore, does not stand over against the Doctrine of the Divine Transcendence as if the former were true and the latter false. The two conceptions go together and are not antagonistic, but complementary truths, the one filling out and completing that which the other lacks.

The doctrine of the Divine Immanence is not a new doctrine. It antedates Christianity. It is a thought which was fundamental in the Stoic philosophy. God was conceived by the Stoics as an In-dwelling Presence, a Universal Energy, infinitely diffused throughout the world, permeating and pulsating throughout all nature, all life. This Stoic conception received a wonderful enrichment, however, in the Logos Doctrine of the Christian Church.

Through St. John's writings in particular, there was added a definiteness and fullness to the Logos truth itself which, no doubt, gave a stimulus to Christian thinking along that line. The prologue to St. John's Gospel contains the highest and best expression of this thought of the in-dwel-

ling of God in creation. “In the beginning was the Word, the Logos, and the Logos was with God and the Logos was God. The same was in the beginning with God. All things were made by (or through) Him and without Him was not anything made that was made. In Him was life and the life was the light of men and the light shineth in darkness and the darkness comprehended it not. This was the true light which lighteth every man that cometh into the world. He was in the world and the world was made by Him and the world knew Him not.”

It is a picture of a God Who is in His world, Who has never withdrawn from the world, a God Who dwells continually within His creation as its very Life and Inmost Being. The thought in the prologue is this: God is conceived as in-dwelling, immanent, and not transcendent, Christ is conceived as spiritual and essential, a Christ who is in all men as the Life and Light of all men. This thought became creative, what Emerson calls “an epoch-making” conception. It became a fundamental principle, the introduction and application of which was necessary to the full

development of Christian truth. The same idea occurs in the writings of St. Paul. In his sermon on Mars Hill, at Athens, he spoke of the God of creation as “not far from everyone of us for in Him we live and move and have our being.” In the same sermon he says, “the God that made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands neither is He served by men’s hands as though He needed anything, seeing He, Himself, giveth to all life and breath and all things.” Again, “for we are also His off-spring. Being then the off-spring of God, we ought not to think that that which is divine (Revised Version) is like unto gold or silver or stone, graven by art and device of man.” In the Epistle to the Ephesians, he says, “there is one Lord, one faith, one baptism, one God and Father of all Who is over all and through all and in all.” In Colossians, he says, in speaking of Christ, that He is “the image of the invisible God, the first-born of all creation; for in Him were all things created, in the Heavens and upon the earth; things visible and things invisible, whether thrones or dominions or principalities or powers; all things

have been created through Him and He is before all things and in Him all things consist, for it was the good pleasure of the Father that in Him should all the fullness dwell." To go back still farther it was the tremendous and overwhelming fact of the Incarnation which gave the start to the theology of the Church. In the words of the Nicene Creed, "Jesus Christ, the Only Begotten Son of God ; Begotten of His Father before all Worlds, God of Gods, Light of Light, Very God of very God ; Begotten, not made ; Being of One Substance with the Father ; by Whom all things were made ; Who for us men and for our salvation came down from Heaven and was Incarnate by the Holy Ghost of the Virgin Mary and was made man." The Church Universal, the Holy Catholic Church has preserved in strong, clear, definite and admirable language this great cardinal truth of Christianity. The teaching of the Prayer Book is one with the teaching of St. John and St. Paul. It was the fact of the Incarnation which gave the impetus to the idea of the in-dwelling Deity. The fact was certain even though earnest thinkers might find mystery there.

It became necessary to think the thought of Christ in union with the thought of God. There could be no harmony, no essential unity for Christian theology except as that union was found in the Person of Christ. Dr. Harnack has lately given beautiful expression to this thought when he said that "The God of Redemption MUST be one with the God of Creation."

The lamented Dr. Dorner, in his great work on the "Person of Christ," has coined a great expression, "the faith-conscience." It seems to me that that word carries with it the whole idea of which we are speaking. It was the "faith-conscience" which preserved the *fact* of the Incarnation, the integrity of the Incarnation and the language of the Incarnation to the early Church. The thought of an Immanent Deity was, therefore, translated into a Christological form. The Incarnation itself became the central truth of theology as well as the cardinal truth of institutional Christianity and the development of Christian doctrine, the direction of Christian thought was towards the Person of Christ. The Christian doctrine of the Trinity became the necessary expression

and elaboration of this great truth. "God is in nature, God is in Jesus of Nazareth and God is in the soul of man." God, the Father, God, the Son, and God, the Holy Ghost—in other words the truth of the Trinity—followed inevitably upon the truth of the Incarnation and the Incarnation of God in Jesus of Nazareth was seen to be not such a strange event after all. It was not something foreign to man and foreign to nature, but the natural and reasonable culmination of that process which has been forever going on. The Incarnation became, therefore, a certain witness and sure pledge of the In-dwelling Deity, the special illustration of a universal truth.

If more space was allowed it would be extremely fascinating to point out the way in which this doctrine of the Divine Immanence has influenced the whole theology of the Christian Church ; how it found expression in such men as Clement, of Alexandria, Origen and Athanasius ; how it dominated and colored the whole thought of the Nicene Age ; how it has given rise to a distinction known to all modern writers as the Greek school of thought on the one hand, and the Latin school on the other. The conception

of the in-dwelling God, the essential and spiritual Christ "as the Light which lighteth every man that cometh into the world," has recurred again and again in the history of the Church. It was the dominant thought in the theology of John Scotus Erigena. The Mystics of Germany, in the fourteenth century, Eckart and Tauler, did their best work with that conception as their guiding principle. Mysticism must always have a freshness and an irresistible fascination to the modern mind because of this tinge of the higher pantheism. The Cambridge Platonists, Henry More, John Smith and Benjamin Whichcote re-asserted this truth of the in-dwelling Deity. It was a familiar thought to Tillotson and Leighton, of the Church of England, to "the God-intoxicated man," Spinoza, to Coleridge and Wordsworth and to Schleiermacher, of Germany, the one man who has done the most to influence the theology of the nineteenth century. Hegel and Schelling, Keats and Shelly, Neander and Bunsen, last, but not least, Tennyson, the representative poet of our day, each one in his separate sphere, in his own manner, has given utterance to this sublime conviction. But more than this, it

is a truth which is exerting immense influence in all departments of modern thought. There are indications on all sides of the marvelous growth of this doctrine. Its influence is not confined to the Church. The postulates and affirmations of modern science continually confirm the truth of the in-dwelling God. The law of evolution, the gradual unfolding of the Divine Plan in the process of creation, the ideas of the permanence and persistence of force, the indestructability of matter, the unity of all life, the stability of nature, the universal reign of law, these things as Bishop Barry, in his Bampton Lectures for 1892 points out, are side lights and suggestttons which go to bring out the deep significance and worth of the Christian doctrine itself. God is in nature as an in-dwelling Power and Energy, as the Spirit of Order and Harmony, the Eternal Source of Law. To quote from "the judicious" Hooker, whose moderation and depth are to be commended in our day, "Law hath her seat in the bosom of God Himself." God is in humanity as the Universal Reason and Mind, the Spirit of Truth and Freedom. For that reason there is an essential kinship between nature and man,

there is a sympathy and quick response, a secret affinity as it were, which passes over from one to the other.

The possibility and actual power which man has of understanding and interpreting nature and making nature herself intelligible (all that goes to make up what we know as the poetry of nature) and the further fact that man is able to call forth and control these natural forces and turn them to his own use, these are phenomena which find their explanation in the thought of the Divine Immanence, the in-dwelling of Deity.

The literature of the subject is rich, various and fascinating. It includes some of the very best and noblest books which have ever been written. As will be seen above, it is very difficult to read the history of the Church without discovering traces and suggestions of this thought of the Divine Immanence. It would be a delightful study to mark the stages of its growth. Let me do so briefly. It begins with Plato and wherever there has been a renaissance in thought, an awakening of the human mind and a return to Plato the trend of such a movement, its tendency has invariably been in the direction of a noble idealism, in the

thought of God as an in-dwelling God, in a more profound interpretation of the relation of man to God, of man to nature and, above all, of God's kinship with man and His nearness to humanity and to nature. The principle of an immanent Deity, the conception of the living God, the truth of God's nearness, these are "categorical imperatives" as Kant would say, irresistible and absolute. impelling the best minds and the noblest spirits of the world onward and upward to a larger vision of God, a stronger grasp on Deity, a deeper insight into the real nature of humanity and a richer sense of the Divine plan, a vision of the splendid purpose of God in history.

Plato and St. John are the interpreters *par excellence* of this idea of the in-dwelling God. The one represents the world before Christianity, that large world of thought outside of the Christian Church, the other with a splendid grasp on the truth of the Incarnation represents the superb heights of Christian theology and experience. I have already mentioned some of the most prominent names in the history of the development of this doctrine. Let me call your attention to a few in our own age. The Rev.

Dr. A. V. G. Allen's volume, [1] "The Continuity of Christian Thought," (a book which appeared only ten years ago) is, at least so far as this special thought of the Divine Immanence is concerned, one of the very best and greatest works our American theology has yet produced. It is already a classic and has exerted a tremendous influence in our own land.

Similar books are the sermons of Frederick William Robertson and the works of the late Frederick Dennison Maurice. Darwin's "Origin of Species" marked the beginning in the realm of scientific literature. I have spoken of Schleiermacher before. Goethe, the German thinker, with

[1—Emerson would have called it an "epoch-making book" and, therefore, Emerson would have read it. It will abide when other books are forgotten. It has done an untold amount of good in helping those who are outside as well as those who are within the Christian Church to find a larger and nobler faith. It has helped to create "the new theology," and yet it unfolds, interprets and explains the theology of the Nicene Age. It has received recognition in Germany and in England. The late Phillips Brooks spoke of it as "marking a crisis in the history of Christian thought."]

Carlyle for his interpreter, and Coleridge have called attention to this thought in England and in our own land. Four admirable volumes might be placed in this list. Lessing's "Education of the Human Race," Hegel's "Philosophy of History," Cousin's "History of Philosophy" and Guizot's "Histoire de la Civilization." Bishop Temple's Bampton Lectures for 1884, Martineau's "Theological Essays," Stopford Brookes' "Theology of the Poets," Dr. Tullock, the Caird brothers and George MacDonald have continued this work in England and Scotland. One of the most helpful volumes is Mattheson's "Growth of the Spirit of Christianity." Prof. Josiah Royce's beautiful works on "The Religious Aspect of Philosophy," and "The Spirit of Modern Philosophy," and those two volumes by John Fiske, the Cambridge philosopher, "The Idea of God" and "The Destiny of Man," published in our own country, are books which have made great contributions to the development of this thought. Tennyson's "In Memoriam," is the truest and highest expression of the poetry of this subject—a book which is Christian in character, in spirit and Christian, too, in its result.

That noble spirit, Robertson, of Brighton, read it almost daily.

What Bishop Wescott has ventured to call "The Gospel of Creation," is another application of this same great thought. The fundamental conception is that man was made in the divine image, that sin has marred but not wholly destroyed that image and that the Incarnation of God in Jesus Christ is a restoration to humanity of that primal and original union between humanity and God, the fulfillment of God's purpose in man and for man. The Incarnation becomes, therefore, the ground and pledge and sure witness of the divine image in man, the proof, as it were, of the eternal kinship between man and God. It reveals an ever present Deity. It declares that humanity through Christ is in direct touch with the Eternal God. In other words, *all men are children of God*. To quote again from St. Paul, "We are the offspring of God," and, therefore, *humanity is bound up in an intimate, indestructible and indissoluble relationship with God*.

To sum up then, this doctrine of the Divine Immanence is the restoration of a really ethical and moral conception of

Deity, that is, Infinite Love, Absolute Goodness, Perfect Righteousness, Holiness and Truth. To use the words of Christ, our Teacher and Master, God is "Our Father," and therefore, we are His children.

This thought furnishes a new basis for the theology of the Incarnation by pointing out what Dr. Dorner calls "the necessity" of that event—first of all in the new conception of God which it gives, a God Who loves men with a tender and pleading love and Who is forever giving Himself to men, secondly, in the new conception of man which it declares—man's dignity as a child of God. It reveals the truth that man's inmost nature is a nature capable of loving and receiving God. There is, too, a third element, the profound and essential relationship between God and Man, their kinship, their likeness, their perfect union in Jesus of Nazareth, the God-Man, the Incarnate Son of God.

The doctrine of the Divine Immanence, therefore, not only gives a larger conception of nature, a larger conception of humanity and a larger and richer idea of God, but it is valuable, too, on the institutional side of Christianity, in regard to the Church and

the Sacraments because of this principle of inwardness which it contains. It has inherent worth as a working thought, a creative thought, in that it gives a new point-of-view, creates, as it were, a new attitude from which to regard the Sacraments of the Church. It possesses interpretive power. It suggests, or rather *it is* the expression of a universal truth--a truth through which the special truths embodied in the Sacraments may be sympathetically understood.

The Idea of the Church.

CHAPTER III.

We must go on further, now, and consider the Sacraments themselves. We must see what they are, what is their necessity, or *raison d'être* and consider in what new light they stand when examined from the point-of-view of the Divine Immanence or an in-dwelling God.

What are the Sacraments then? The language of the Prayer Book in its simplicity is most helpful at this point. They are, "outward and visible signs of an inward and spiritual grace given unto us by Christ Himself, ordained as a means whereby we receive the same and a pledge to assure us thereof." Here, again, we are indebted to the Church of England for a tone of moderation, and a sober wisdom, as well as a language beautiful in its child-like simplicity. Again, they are "Symbols and Divine Mysteries."

The Sacraments were "ordained by

Christ," therefore their due observance and prominence suggests a clear appreciation of the Person of Christ, as the very essence of Christianity, the Founder of our religion, the King of Humanity, the Redeemer of the World, the Head of the Church. We must make the transition therefore through the thought of the Church. The Church as interpreted by the truth of the Divine Immanence becomes a divine institution, a living organism, dominated and filled with the in-dwelling Christ, permeated with the Universal Presence of the Holy Spirit. In the words of the Magna Charta as spoken by Christ to His Apostles before His ascension, "*Lo, I am with you alway even unto the end of the world.*" The Church becomes humanity in its ideal constitution, or as the late Philips Brooks used to say so beautifully, "the Church is humanity as it is in the mind of God, humanity as it is ideally." To express the same thought once more the Church, in its essence, is humanity redeemed and sanctified, filled with the fullness of God. Jesus Himself, said: "It is expedient for you that I go away, but if I go away I will send to you the Comforter, the Spirit of Truth,

and He will guide or lead you into all truth.”

To use the Prayer Book language once more, taken from the office of the Holy Communion, the Church is “the mystical Body of Christ,” “the blessed company of all faithful people.” It is well to note in passing that the ideas which are formative of modern thought on all questions pertaining to the nature and essence of the Church are those which suggest the Headship of Christ, the solidarity of the human race, the union of all men in Christ. (See above references to works by Bishop Temple, Bishop Wescott and Bishop Barry).

The point of view, therefore, has undergone a decided change. We believe in “the Holy Catholic Church,” in “one Catholic and Apostolic Church.” It is no longer the Calvinistic principle of election but the principle of Catholicity which lies at the bottom of our idea of the Church. Salvation and redemption apply to humanity as well as to the individual. One might almost say that they apply to the individual by reason of His relationship to humanity. The larger aspect of redemption is seen to include the narrower. As the Prayer Book has it (in the prayer of General

Thanksgiving) “We bless Thee for our creation, preservation, and all the blessings of this life; but above all for Thine inestimable love in the Redemption of the world by our Lord, Jesus Christ; for the means of grace and for the hope of glory.” Again, in the prayer for those who are to be admitted into Holy Orders, “Almighty God, our Heavenly Father, Who has purchased to Thyself an Universal Church by the precious blood of Thy dear Son mercifully look upon the same,” And to those who shall be ordained to any holy function, give Thy grace and heavenly benediction that both by their lives and doctrine, they may show forth Thy glory and set forward the salvation of all men; through Jesus Christ, our Lord.” Again, from the office for Ordination of Priests, “the Church and Congregation whom you must serve is His Spouse and His Body.” The Church, therefore, is to become co-extensive with humanity, the perfection and completion of humanity. Just as when we wish to see man at his best, at his very highest, we instinctively turn to Christ, the Perfect Man, so, too, when we wish to see humanity as a whole at its best,

humanity at its highest reach, we turn to the Church of Christ.

What then did Jesus think of the Church? The Church as it existed in the mind of Jesus and as it found expression in the Apostles and the Apostolic age was undoubtedly marked by its perfect simplicity, its perfect naturalness and by its universality. Christ is Christianity, Christianity is Christ and the beginning of Christianity can easily be seen in St. John's Gospel as well as in the synoptics. It was the influence of Jesus of Nazareth over a few young men, over John, Andrew, Peter, James and Philip, over a few women, Mary Magdalene, Martha and Mary, the sisters of Lazarus and the woman of Samaria. It was the influence of Christ over human character which led to the establishment of the Christian Church. One by one they were attracted to Him, called by Him, and then they gave to Him their love and gratitude and obedience. They lived with Him and followed Him, and became like Him. They were called out. They were in the world but not of the world. They were disciples of Christ. They were witnesses to Christ. They worshipped Christ. They went out

into the world and proclaimed Christ and the Kingdom of Christ. The Apostolic Church was marked by its simplicity. its naturalness and its universality. In the book of the Acts of the Apostles we have an accurate description and definition of the Christian Church. St. Luke, the author of that book, in speaking of those first disciples, said, "they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread and in the prayers." (Revised Version). Loyalty to Christ (to the person of Christ and the commands of Christ) worship of Christ and fellowship with each other—these are a few of the notes or marks of the Church of God in the primitive and Apostolic age. It is, therefore, by the restoration of these essential notes in our own day that the thought of the Church has taken on a new and rich significance. The conception of the living organism, the thought of the Divine Family with Christ as its Head, with all men as brothers, these are ideas and conceptions which illustrate the tendency of our present thought.

Because the Church then is a divine institution, because it is meant to be co-ex-

tensive with humanity, world-wide in its scope and because it is actually and really “the mystical Body of Christ,” the projection and continuation, as it were, of Christ Himself in the world there is a sense, and, I think, a very true sense, in which we may speak of the necessity of the Sacraments. The ground of that necessity from our Lord’s own point of view, if we may so speak, is found in the fact of the Incarnation itself,—God manifested in the flesh, the union of the invisible with the visible, the entrance of God into humanity and the identification of God with humanity. The Sacraments are seen to be the necessary results of the Incarnation, the continuation of that event, absolutely essential to the institutional and organic life of the Church. essential and necessary to the full development of Christian life and character. They are the outward pledges and the visible tokens or “symbols,” the “witnesses” of the in-dwelling God, indications, suggestions, signs of an immanent Deity. The explanation of the Sacraments must be sought in the theology of the Incarnation—God universally present within His creation, but especially present, tenderly present, in a unique

manner, first of all in Jesus of Nazareth and then in the Church of Christ, and in the Sacraments of His Church.

Let me refer to one or two analogies which point to the outward and visible manifestations of an ever-present God, an in-dwelling Deity. At the beginning of the Old Testament, God is represented as being near to man. Adam talked with God in the garden. Man is seen to be in direct and intimate communion with Deity. Gradually, however, there is a withdrawal of God from man, or, to state it more accurately and truly, man voluntarily withdraws from God. The gulf created by sin becomes wider and wider. The Genesis story confirms the history of humanity. But, all along, all through the literature of the Old Testament, there are traces, as it were, hints and suggestions of that original and primal communion which man once had with his Maker. The idea of Paradise, the Garden of Eden, the innocence and purity of childhood, the sense of shame, the awfulness of sin, the aspiration after God, the prayer of humanity, "Create within me a new heart, O, Lord, and renew a right spirit within me,"—all these facts bear wit-

ness to that deep conviction which humanity has always had, that profound sense of man's union with God, man's kinship with and likeness to his Creator. The manifestation of God to man (of which the Bible is a record) the revelation which God is always making to man of Himself, His character, and His inmost nature, the teaching of the shekinah, the doctrine of the doxa, the outward glory and majesty of Deity, the burning bush, the splendor and light upon Mt. Sinai, the pillar of cloud by day and fire by night, the symbolism of the ark, with the cherubim, the "Holy of Holies," in the tabernacle and the temple,—these are the intuitions which man has always had of God's nearness and how beautifully they confirm the tendency of modern thought at the close of the nineteenth century! The Hebrew people, with their love for righteousness, their vision of God, their unique and wonderful national history are representatives of humanity as a whole. They stand for the necessity of religion, for the idea of God, and the Personality and Holiness of God, and these illustrations only indicate those feelings and aspirations after the Divine Presence. "Lord, shew us the

Father," was the prayer of St. Philip, but the prayer of the disciple has also been the prayer of the human race. The vision of God—the vision of God—that is still man's prayer. The above manifestations of Deity only confirm God's answer to that prayer. Man needs God and God is continually revealing Himself to man. These traces and suggestions from the Old Testament illustrate the sense of an ever-present and in-dwelling Deity—a God who has not wholly abandoned nor forsaken His people.

Again, the analogy of the Messianic hope is another illustration of the thought I have in mind. The deeper the sense of sin among the Hebrew people the more pronounced was the hope and expectation of the Messiah, the Deliverer from sin. The thought that God would sometime come and save His people, that He would dwell with them and be their Immanuel, (God with us) the wonderful portrait drawn by the Second Isaiah of the Servant of Yahve, the whole development of the Messianic hope, this, too, is an illustration of man's highest and deepest and holiest longing for an outward and visible manifestation of an in-dwelling God.

And again, to sight one last illustration, the miracles of our Lord offer this same analogy. When Christ, the Lord and Maker of nature came nature herself recognized Him and owned Him as her Lord. It is significant, that of the three words which are used in the original Greek of the New Testament to describe miracles (*terata*, *dunameis*, *semeion*), the last two occur most frequently. The miracles, therefore, in the mind of Jesus and in the mind of His Apostles were not so much wonders, not so much marvels, but signs and living forces, seals of the divine mission of Christ, revelations of God's presence with Jesus of Nazareth, God's favor and kindness to the Son of Mary, signs and seals of the union between the Man Jesus and God, the Father, witnesses, as it were, of an in-dwelling Deity, flashings, we might almost say, of the Divine Energy, the Divine Force, the Divine DYNAMOS.

The Sacrament of Baptism.

CHAPTER IV.

We have found, therefore, that the Sacraments are necessary because the Church itself is necessary and because the Church is "the mystical Body of Christ." The transition was made through the fact of the Incarnation while the theology of the Incarnation issued in the thought of the Church as a divine institution with the Sacraments as the necessary accompaniments of that divine fact.

The Divine Immanence we have traced in its development, and we are now in a position to see how the Sacraments themselves, Baptism and the Lord's Supper, become the special manifestations of the immanent God. I hope we shall see that they are the witnesses of the in-dwelling Christ, of that Holy Presence which is everywhere diffused in creation, in nature, and in humanity, but above all in the Church. There is a vast difference between pantheism and

the doctrine of the Divine Immanence. God is in His world as well as above His world. Christ is in His Church, and in the Sacraments of His Church. It is perfectly true that in the Sacraments there is a Real Presence of Deity. We can see now that there is an element of truth in the Romish Doctrine of Transubstantiation, but we must also remember that there is a vast amount of error there, too. On the other hand, as we saw at the outset of this paper, there is an element of truth in Zwinglianism, but even here there is something lacking. Both of these positions are, in a measure, true, and, in a measure, defective. There is in the Sacraments a Real Presence of Christ. It is also true that that Presence is Spiritual no less than Real.

Viewed in the light of the Divine Immanence, then, the relationship of the Sacraments becomes that of a special to the universal truth. Let me quote these words of Frederick William Robertson, "One day was set apart to sanctify all time, one tribe to make all the nation holy, one nation to make the whole world the kingdom of God. In this way the race was educated. On the same principle God has divinely ordained

two material acts to represent the truth that all nature is holy, that all acts are holy when done in the spirit of Christ. Water, the simplest element, represents the sacredness and purity of all things. By the consecration of one of the commonest acts of life, a meal, every act is made holy." The Sacraments, therefore, are the special manifestations of a universal truth. They do not lose their value when seen in that light, if anything they become still more valuable, still more precious. They are the direct and divinely ordained channels, through which we learn of a God Who is not far away from the world, a God Who in-dwells in His world, Who is ever present in humanity, Who abides lovingly in His Church. The Sacraments have a universal meaning just as the Incarnation itself has a universal meaning. All nature is filled with the Divine Presence, but only Christians of deepest consecration and purity of heart can have the vision of God. Nature reveals an immanent Deity. God is everywhere. Christ may be worshipped everywhere and yet God is present, especially present, in Jesus of Nazareth. He may be seen by those who are "pure in heart." Christ is present, in a unique man-

ner and may be truly worshipped “when two or three are gathered together in His Name.”

We learn the truth of the Incarnation of God in all men, which is, of course, the ultimate object and purpose of the Christian Church, the redemption and sanctification of humanity, of every individual as well as the entire race, the continuous work of the Holy Spirit,—we understand all of this best when first we understand the Incarnation of God in one Man and one Person, Jesus of Nazareth, the Divine Personality. So, too, with the Sacraments. They become the special illustration of a universal truth. They become the pledges and witnesses of the reality of that Divine Presence which is everywhere diffused.

Let us, now, examine the two Sacraments separately and see what new significance they possess when considered from this point of view. The principle which underlies both Sacraments is that of the redemption of the world by our Lord and Savior Jesus Christ. That redemption is a finished and accomplished fact. It is not something potential or possible, dependent upon the individual. It is not contingent upon my

orthodoxy nor your orthodoxy, or upon our moods of depression or ecstasy, but it is something actual and real, a redemption which *has already taken place*. Coleridge has reasserted this great truth, which was first brought into prominence by the Greek Fathers of the Nicene Age. The life of Jesus, the death of Jesus upon the Cross of Calvary, the resurrection of Jesus and His ascension and absolute triumph over the forces of sin, satan and death are certain and unmistakable. Upon these truths, upon this rock of Christ the Church is built and the gates of hell cannot destroy it. This world is a better world just because Jesus of Nazareth once trod upon the earth. Humanity is richer and stronger, this human life of ours is more divine, because Jesus our Lord and Master has lived this life, because Christ has once and forever conquered sin and death and hell.

Creation itself has been redeemed, and made sacred for God is present in creation, God is at the centre of His universe. He has not withdrawn, He never will withdraw from the world which He has made. God is present in creation, in nature and, too, in humanity. The Incarnation declares

that truth. It reveals the divineness of our humanity, the sacredness of human life, the essential dignity of every man as a child of God.

The Sacrament of Baptism has, then, a two-fold side. On the one hand, it is the recognition of the profound truth that this world itself has been redeemed, that it belongs to God and not to the devil, that the new-born child has entered a world which has been forever made sacred by the presence of Christ. But, more than that, and in addition to that, Baptism speaks of the essential kinship between the child and Christ. It declares and unfolds a real relationship between the new-born babe and God,—a relationship which exists necessarily in that child's constitution, as one made in the image of God. Baptism affirms to the individual that which is true of the whole race—that *all men belong to God* (1) *by virtue of their humanity*, (2) *by virtue of their redemption through Christ*. Baptism brings to the individual child the results of that universal redemption,—a new relationship to God, a new relationship to man. It is as if these two great truths—God's eternal Fatherhood and the brotherhood of all men, in Christ—

obedience to God and the service of humanity—were brought home to the individual child in and through the Sacrament of Holy Baptism.

Baptism *brings* these results, I say, and not merely declares them. It unfolds what is true, but it also embodies that truth in a sacramental form and, indeed, gives to each child, to each man, the forgiveness of sin, the adoption into God's own Family. In the words of our Lord, "Go teach all nations (the whole creation, every creature) baptising them into the name of the Father and of the Son and of the Holy Ghost, Amen." The outward and visible sign of water denotes the cleansing and washing, the forgiveness of sin, the purity and newness of the life in Christ, but still there is something more than that in Baptism. It is not merely a declaration of the fact of Divine Forgiveness, but through the operation of the Holy Ghost, through the invocation of the Blessed Trinity there is a new birth, a birth from above, a birth into the Divine Family—the Church of Christ, the Kingdom of Heaven. "Except a man be born again, born from above, born of water and the Holy Ghost, he cannot enter the Kingdom of God." "Re-

pent and be baptised, every one of you, in the name of Jesus Christ unto the remission of sins and ye shall receive the gift of the Holy Ghost." The language of our Lord and of His Apostles is clear and simple and direct. However roughly and crudely it may have been stated in the past there is a grand truth in the old and much debated doctrine of Baptismal regeneration, and fortunately for the Church the same language is still used in the Prayer Book office for the Baptism of Infants. "Seeing, now, brethren, that this child *is regenerate* and born again let us give thanks unto Almighty God." The regeneration, the new birth is, first of all, the entrance, as I said before, into a new relationship to God, a relationship revealed and confirmed through God's only Son, Jesus Christ our Lord. It is a relationship of conscious sonship. (In Infant Baptism that maturity and Christian nurture, that guidance and direction are secured through sponsors. In Baptism of adults that maturity is implied in the individual), but it is *also* the birth into Christ's Church, into a Divine Family, "the incorporation into the mystical Body of Christ." In the words of the Prayer Book, "We yield

Thee hearty thanks, most merciful Father, that it hath pleased Thee to *regenerate this infant* with Thy Holy Spirit, to receive him for Thine own child by *adoption* and to *incorporate him* into Thy Church." In Baptism, therefore, the child is *claimed by Christ*, *taken into the Arms of Christ* through the *ordained minister* of Christ's Church and before the Baptismal Font, in the presence of the sponsors and the whole congregation that little one is *solemnly* recognized as belonging to Christ. It is given a new name, a Christian name. It is signed with the sign of the cross.

Baptism is, therefore, the Sacrament of our admission and entrance into the Church of Christ, into the kingdom of redeemed humanity. It is not our faith which makes Baptism a sacrament (although that is necessary) but primarily it is Christ's own institution and fidelity to His promise. Christ is still lovingly present and ruling in due order in His Church. "Lo, I am with you always, even unto the end of the world." Our faith confirms that which Christ Himself begins, but in every instance the movement comes from the Godward side. What is known, therefore, as the priority of God is not only a true principle of theology but a true principle of institutional Christianity.

The Sacrament of the Lord's Supper.

CHAPTER V.

If the Sacrament of Baptism is the recognition of man's essential nature as a child of God, then the Sacrament of the Lord's Supper declares the need of every man to feed on God, on Christ. "Except ye eat the flesh of the Son of man and drink His blood ye have no life in yourselves." The sixth chapter of St. John's Gospel is an integral part of Christ's religion. It has been beautifully called "Christ's sermon on the Sacrament." The principle which explains Baptism, the idea which unfolds its fundamental character is that of Christian nurture, (the Church must be forever grateful to Dr. Horace Bushnell for that phrase) and, to carry the thought one step forward, that which explains the Lord's Supper is the principle of Christian sustenance.

We have seen that the Sacraments are the *loci* of Christ's presence, the places as it were or the spots (and yet this language

must be carefully used and reverently used) the places where occur special manifestations of an in-dwelling and in-working Deity. There is a noble sense in which we may speak of the Church edifice as consecrated and holy ground, of the altar and the chancel as the "Holy of Holies." The atmosphere within the Church is sacred and impels or produces by its very nature a feeling of humility, awe and profound reverence. God is there and Christ is there. In Baptism the Divine Presence is recognized as personally claiming and incorporating the child into the Body of the Visible Church. The Deity is conceived as in-dwelling and inworking and energizing. In the Sacrament of the Lord's Supper that in-dwelling and in-working Christ is recognized as giving Himself in His Divine Humanity, His Blessed Body and Precious Blood to the devout communicant in food and sustenance, in actual refreshment of body and soul.

The Bread and Wine—the best fruits of God's creation—are consecrated and blest by the ordained minister of Christ through the invocation of God's Word and Holy Spirit. They are set apart for a special and sacred and holy purpose—the Supper of the

Lord. It is the recognition of one of the truest, noblest and healthiest principles of Christianity, a principle one might almost say in-wrought in the very texture and fibre of our spiritual life, *the consecration of all life, all nature to God*. It is the assertion once more of the Divine Presence, that Presence which is everywhere immanent in the world. The consecrated Bread and Wine, yes, even before their consecration become the witnesses of a God Who dwells within nature as well as above nature, Whose presence *in* the world redeems and sanctifies all the processes of creation. They become the symbols of a redeemed world, a world transfigured by the in-dwelling of Deity, as Moses when he saw God in the burning bush, or as St. John when he saw all life full of God, or as St. Paul when he saw the whole creation instinct with Deity or even as our Lord Himself when He found God present with man and in man, near to nature and close to nature. The very common nature of the elements used in the Lord's Supper—the fact that they *are used in our ordinary life*, in our *every-day home life* are revelations of the Universal Presence of God in all creation, symbols of the Divine Imma-

nence, indications of our daily dependence on God for our sustenance and support. It is helpful to know that the bread is common bread and the wine ordinary wine. As a rubric at the close of the Communion service in the English Prayer Book reads: "It shall suffice that the bread shall be pure wheaten bread such as is commonly used."

It is usually considered that there are three principal acts in the proper celebration of the Lord's Supper (1) The sacred words of institution (which forms a part of the Prayer of Consecration in the office in our Prayer Book,) taken with the solemn acts of blessing and breaking and touching the Bread and the Chalice; (2) the Oblation and (3) the Invocation. There is, however, a fourth distinct act which is essential to the *completeness* of the Sacrament, viz., the *administration of the elements to the people*. We are indebted to the Scotch office, through the wisdom of Bishop Seabury for our present Communion Service, and, indeed, it is well worth noting in passing that the office in the American Prayer Book is far more Apostolic and primitive in character and spirit than even that of the Church of England—our mother Church.*

[*See Fairbairn's admirable monograph, "The Oblation and the Invocation."]

The elements after the consecration become for those who participate “the outward and visible signs of an inward and spiritual grace, *given unto us.*” Those last three words should be remembered for they are vital. Christ is truly and really present and *gives Himself, in His Divine Humanity, His Body and Blood to us*, but in order to the completeness of the gift, in order to make it real and actual *we must participate.* There must be not only the Prayer of Consecration, not only the Oblation and the Invocation, but there must be also A PARTICIPATION IN THE SACRAMENT BY THE COMMUNICANTS. The grace is not there to be *gazed at* nor *to be worshipped*, but is there to be “*given unto us.*” The elements become the symbols of our redemption, through the Passion and Death of Jesus Christ, the living memorials of that Death and Sacrifice, the emblems of God’s Love for man and God’s Forgiveness through His Only-Begotten Son. They are offered to God solemnly and joyfully by the priest, in behalf of the people, who is their representative, offered to God in His Divine Majesty as a Holy Eucharist, a service of praise, worship and thanksgiving. They become the em-

bodiment of our own self-sacrifice and consecration to Him. It would be admirable and beautiful if that consecration, devotion and self-denial would always follow the celebration of the Lord's Supper.

There are various names given to the Sacrament of the Lord's Supper, each one of them descriptive of some special aspect. But whether we know it as the Holy Eucharist or the Memorial Supper, or the Divine Sacrifice, or the Holy Communion, still the fundamental thought is always the same, that of the *Divine Meal—a Meal at which Christ Himself is personally present, in a real and true sense, in which He gives Himself, His precious Body and Blood as our spiritual food and nourishment.* This is the keynote of the sacramental idea, the point of view through which we in the Anglican Communion are able to understand the element of truth in Transubstantiation and Zwinglianism. It is the very reason, no doubt, why we speak of it so often as the Blessed Sacrament. It is this conception of *feeding upon Christ Himself* which underlies the Lord's Supper. Whatever else there may be implied or involved, how many other aspects we may find by closer study, nevertheless

that remains the essential thing. It is the Lord's Supper or the Supper of the Lord. It is the Sacrament of the Holy Communion, the Sacrament of our feeding upon Christ, our mystical union with Christ.

The words of administration bring out this thought in all its simple grandeur and beauty. "The Body of our Lord Jesus Christ which was given for thee preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee and feed on Him in thy heart by faith with thanksgiving." "The Blood of our Lord Jesus Christ which was shed for thee preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful." And, once more, "Almighty and ever living God, we most heartily thank Thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries with the spiritual food of the most precious Body and Blood of Thy Son, our Savior Jesus Christ; and dost assure us thereby of Thy favor and goodness toward us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also

heirs through hope of Thy everlasting kingdom ~~but~~ the merits of the most precious Death and Passion of Thy Dear Son."

The motive and purpose of this Sacrament then, both in the mind of our Lord, and in the mind of our mother, the Church, is *our absolute union with Christ*, that *oneness of body and soul* (involved and typified in the parable of the vine and its branches) which is the creative act of God alone, the fulfillment of the Incarnation itself. The Holy Communion is the embodiment and the expression of our mystical union, with Christ. Through the Sacrament Christ manifests himself in a direct, positive and creative manner. The due celebration and administration of the Lord's Supper is the extension and perpetuation of the Incarnation.

What we know as the objectivity of the Sacrament is, in reality, the truth of the priority of God, of Christ. Just as we saw above in speaking of Baptism. So, too, with regards to the Lord's Supper. The initial movement comes from the Godward side. It is the same truth which we have in the Incarnation,—the truth that God is first, Jesus of Nazareth, the "Son of Man," but also the "Son of God," the Incarnate.

Son of God, the God-Man. The process begins from God and not from man. It is not primarily man reaching up after God, but rather God coming down to humanity, identifying Himself with humanity, entering the life of humanity, with all its pain and shame, its sorrow, suffering and sin and lifting up humanity to its divine ideal. Viewed in the light of the Divine Immanence we may speak and we ought to speak of the Real Presence of Christ in the Holy Eucharist. Indeed, sectarianism has lost much and is beginning now to realize its loss by its inadequate conception of this Sacrament. The strength of the Anglican Communion is largely in the moderate, healthy and vital conception which it has retained concerning the Sacrament of the Lord's Supper. We are indebted to the historic liturgy for a purity of language, a simplicity and beauty of thought, a breadth and comprehensiveness of spirit which are truly catholic, primitive and apostolic in character. Christ is present in a real sense but that presence, must be recognized in the *entire service*. It is not enough to witness a celebration or to be present at "High Mass" or to fall on one's knees in "adoration of the

Blessed Sacrament.” With Jesus and those young men who were about Him that night it was a supper, a meal.

Again, the words which stand at the very beginning of our Communion office are significant. “The order for the administration of the Lord’s Supper, or Holy Communion,” It is not spoken of as a “celebration” except in the service itself. The point which I wish to emphasize is this thought of a Divine Meal. Of course there is no harm, on the contrary, there is a splendid and true thought in the word “*celebration*.” “Wherefore, O Lord and Heavenly Father, according to the institution of Thy dearly beloved Son, our Savior, Jesus Christ, we, Thy humble servants, *do celebrate* and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make.” But the chief idea is that of administration and participation—feeding upon Christ. It is not, therefore, an outward and mechanical event which occurs, takes place before our eyes; it is not the idea of the Romish Mass, nor is it *merely* a memorial of Christ’s Passion and Death emblematic and typical as it were of His

“broken Body and shed Blood,” but rather it is this conception of a divine meal which is most fundamental, most real and most apostolic. The Anglican Church is closely in touch with the Greek and Oriental Churches in her conception of the Sacrament. In both of these branches of the Holy Catholic Church the table is used instead of the high altar. The very first rubric in our own Communion office speaks not of the altar but of “the Table” covered with a fair linen cloth. It thus calls attention to the nature of the act as a meal, as the Supper of the Lord. The Presence of Christ is perceived, therefore, not so much as something localized, something lying upon the altar, but rather, “Christ is present in the act as a whole. The administration of the consecrated elements to the faithful is essential to the completeness of that Communion.”

CONCLUSION.

The Sacraments become, therefore, the special manifestations of that Universal Divine Presence which is everywhere immanent in the world. If the question is asked, "How can we preserve the uniqueness of the Sacraments and yet see in them only the special illustrations of a universal truth?" the answer is not far away. Not by looking at them as mere events, spectacular incidents, as it were, which take place before our eyes, and not by making them mere mechanical ceremonies, lifeless forms, and surely not by seeing in them something arbitrary, (the miracles wrought upon the altar at the bidding of the Romish priest) but rather by looking upon them as the simple and natural embodiments of the essential relationship between Christ and all men, all Christians, between an Immanent Deity and Humanity made in the Divine Image. The Sacraments must be considered as the necessary result of the Incarnation and the Incarnation itself reveals the divineness of our

humanity, the capacity of man for God, his absolute need of God and the wonderful love of God for man, the presence of God *in* man. In the words of Jesus: "I am the living bread which came down out of Heaven; if any man eat of this bread, he shall live forever; yea and the bread which I shall give is my flesh, for the life of the world." He that eateth my flesh and drinketh my blood hath eternal life." "He that eateth my flesh and drinketh my blood abideth in me and I in him." "*This is my Body. This is my Blood.*" Again, "The Kingdom of Heaven is within you." In the words of St. John, "To as many as received Him to them gave He power to become the sons of God—even to them that believe on His name." In the words of St. Paul, "Know ye not that your bodies are the temples of the Holy Ghost."

The Sacraments, therefore, are the extension of the Incarnation. They are the outward and visible embodiments of a personal relationship. They declare and reveal that which is always true (1) that *man is the child of God*, made in the image of God, needing forgiveness and cleansing, that Christ is always present through His Church,

ready to cleanse and forgive. (Baptism)
(2) that man needs God, needs God himself a *living* God, was made for union with God, stands in absolute dependence upon God, upon Christ for his support and food, and that God in Christ is forever giving Himself to man as man's inmost Food and Life. (Lord's Supper.) The Incarnation of God in Jesus Christ, the immanence of God in redeemed humanity and, therefore, in the Church, which is the mystical Body of Christ, the perpetual dependence of man on God and the perpetual presence of Christ in the soul of man, these are the eternal truths to which the Sacraments themselves bear continual witness.

Let me close as I began. Our vision of God, our conception of God, governs and controls all of our best and deepest and highest thinking.

God is above nature and also in nature. The Divine Transcendence and the Divine Immanence are merely our human ways, the modes we have of understanding and apprehending Deity.

The Divine Immanence, I hope, has been found helpful and strengthening. Possibly it may be an aid to faith in our day as

it has, again and again, in the past history of the Church. There are tendencies, drifts of thought, great movements, and tidal waves, as it were, working in both directions. It is necessary for us who are in the ministry of the Church, as pastors and parish priests, as preachers and moral leaders, to be also leaders in the intellectual life of our various communities. It is incumbent upon us, it is our bounden duty to help in our small way in that grand work of the extension and enlargement of God's Kingdom. There is a smaller and also a larger meaning to those splendid words of Christ, "The Kingdom of God," "The Kingdom of Heaven," "My Kingdom." They may refer, and they do refer, to the visible Church of Christ—that Church which He Himself established and for which He gave up His Life. But Jesus of Nazareth regarded that Kingdom "as a Kingdom of purity, righteousness and truth." Whatever, therefore, tends toward purity, righteousness and truth is a movement toward God, toward Christ, a movement on the side of right, on the side of humanity, a movement which draws its inspiration from the Cross of Christ.

There is a fascination about the doc-

trine of the Divine Immanence. Let us guard against that. If it has been helpful at all in the past it was, first of all, because of its worth as a working principle, because it is eminently practical, and, secondly, because the men who were captivated by it, who felt and acknowledged its power were Christian men, men of deepest consecration, strong manhood and loyalty to Christ. They had the vision of God and they drew their strength from God. "Blessed are the pure in heart for they shall see God."

May I call your attention to those sublime words of the Invocation, taken from our own beautiful Communion office, "We most humbly beseech Thee, O merciful Father, to hear us; and of Thy almighty goodness, vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine; that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood."

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